

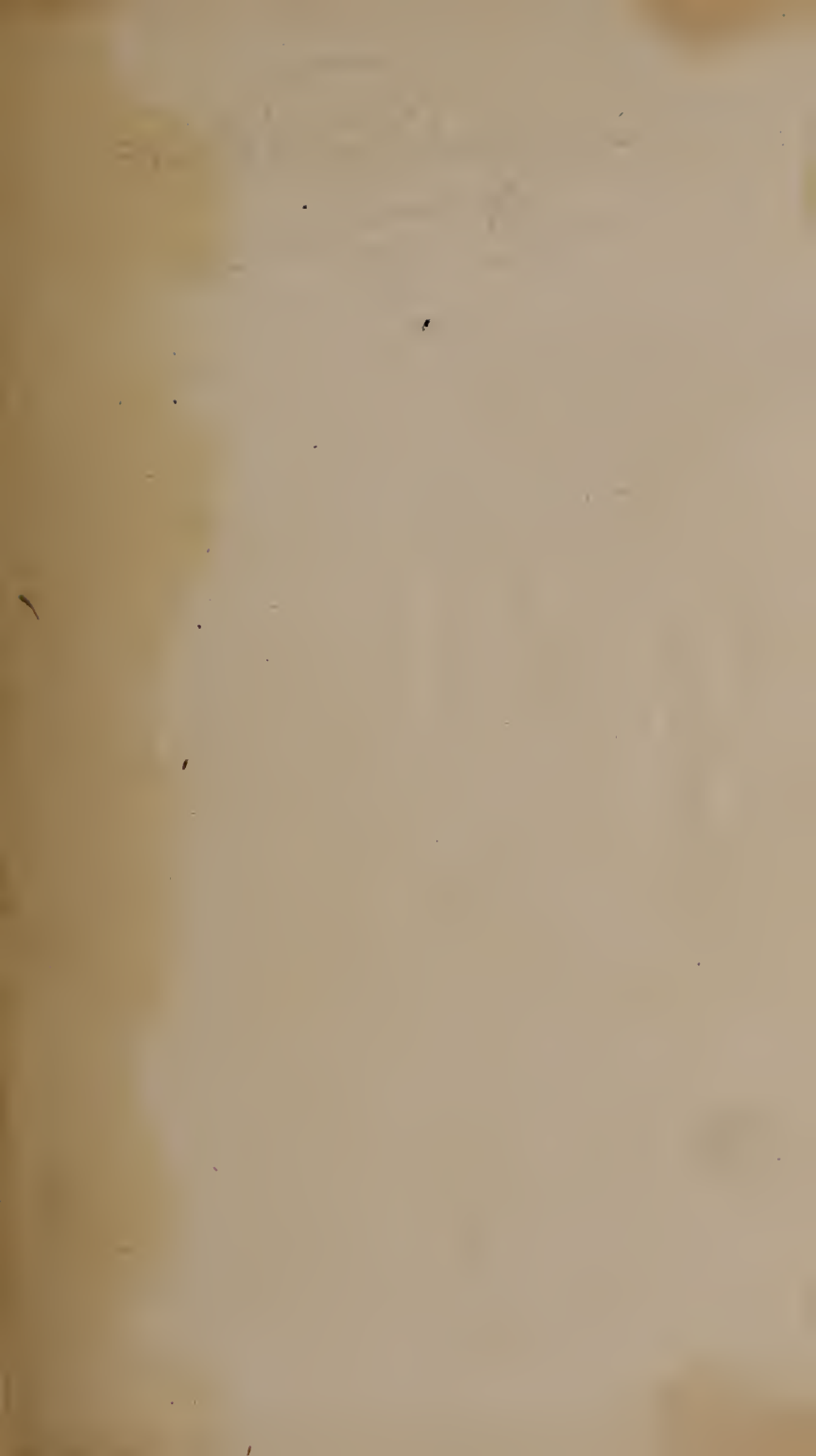
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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

AUGUST, 1820.

Our readers will remember, that more than a year ago, some remarks with respect to the Cabbala were inserted in our work. They were written by a Christian Professor, who aided by a learned Jew, (a Christian in his heart) is engaged in making extracts from the Cabbala, to shew, that the oldest Jewish expounders of Moses and the Prophets agree with the Christians in the most important points at issue between the modern Jews and Christians, viz. the Trinity in the Godhead, the divinity of Christ, and the sufferings of the Messiah for the sin not only of Israel, but of the world. Struck with the importance of that work, the Committee has encouraged the Professor to go on in the work, and from time to time to send hither specimens of his extracts, allowing a suitable remuneration to his fellow-labourer. The following is a literal translation of a specimen lately forwarded by that learned gentleman.

VOL. V.

EXTRACT FROM MEDRASH
YALKUT,
SECT. 359, ON ISAIAH LX.

*“ Arise, my light, and shine ;
for thy light is coming.”*

HEREUPON Rabbi Johanan said : This may be compared with a traveller, who walks by night on a road, and wants light.

Now a person comes to light his candle, but it was extinguished. A second person came to light his candle, but it was also extinguished. The traveller now gives up the hope of getting light during the night, and says ; I must wait until day-light.

Israel is to be compared with this traveller ; for they said to the Most High, Thou hast lighted us a candle by the candlestick we made in the wilderness in the time of Moses. But that light was extinguished. Then again, in the days of Solomon, when the candle was

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lighted again through the temple; but it was also extinguished. Therefore we will now wait for that day-light, which is called *Thy Light*; as it is written, Psalm xxxvi. "For with thee is the fountain of life, in thy light only we see light:" whereupon the Most High said; "Arise, my light, and shine; for the light is now come."

Rabbi Achah said; Israel is like an olive tree, as it is written, Jer. xi. The Lord called thy name a green olive tree, fair, and of goodly fruit. And the Lord is like a light, as it is written; The soul of man is a light of God. As oil combined with light gives a shine, the Lord spake to Israel: As my light is your light, and your light is my light, we will henceforth walk together, and shine over Zion, as it is written: "Arise, my light; for thy light is coming."

Rabbi Hoshia said: Jerusalem shall become a light for all the nations of the world; that the nations shall follow that light, as it is written, Isa. lx. "The Gentiles shall walk in thy light," and as it is also written, Isaiah ii. "The mountain of the temple of God shall be established in that day." Therefore it is also written: "With thee is the fountain of life, and in thy light only we see the light." For the congregation of Israel said to the Lord; Because of the Thora, which thou hast given us, and which is called the fountain of life, I once should have been

delighted in thy light. What can be the meaning thereof? What light can be alluded to, when it is said: "In thy light we see the light?" No other than the light of Messiah, of whom it is said, Gen. i. "Elohim saw the light, that it was good." Hence we may learn that the Most High has foreseen the period of Messiah and all its events, before the world was created, and that he has hidden the light, even the Messiah and his period under the throne of his glory.*

Satan said before the Most High; "Lord of the world! the light, which thou hast hidden under thy throne, who is it?" The Most High answered him: It is he, who in due time shall confound and expel thee. Hereupon said Satan; Allow me to see that light? The Lord permitted it in a measure; but when Satan had seen the light, he trembled, fell down on his face and said, That is the Messiah who will throw myself and all the Gentiles into hell, as it is written, Isaiah xxv. "Death is swallowed up in victory for ever, and Jehovah Elohim will wipe away tears from all faces." At that time the Gentiles will be shaken, and they will say,

* The Rabbins say; that God has hidden the primitive light of the creation (the good principle) which he in the beginning had begotten, and by which all things were created, because of the sins of the world, to keep it for the righteous, Psalm xxxi. 20. That divine light is the Messiah, as Christ our Redeemer said of himself; "I am the light of the world," John viii. 12.

Who is he in whose hands we fall? what is his name, and what are his attributes? To which the Most High answereth; His name is Ephraim Messiah, my righteousness. He lifts up himself and his period, and lightens the eyes of Israel, and helps his people, that no nation can oppose it, as it is written, Psalm lxxxix. "The enemy shall not exact upon him, nor the son of wickedness afflict him. I will beat down all his foes before his face, and plague them that hate him." As it is also written in the same Psalm, "The rivers also shall be prevented from flowing into the sea;" for thus it is expressed, "I will stretch out his hand unto the sea, and his right hand shall reach to the rivers." And the Lord began to speak with him, the Messiah, and to propose terms, and said to him, Knowest thou, that these, whose sins are hidden in thee, will at a time bring thee under an iron yoke, will use thee like a calf whose eyes are tied up, and that they will torment thy spirit by that iron yoke, and that because of the sins of these men, thy tongue will cleave to thy jaws. Dost thou agree?*

* Here the Messiah is spoken of as an individual human person. And thus considered, he was actually a man, a created being, as it is written, Deut. xviii. 15. "The Lord will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall harken." But according to his inward and spiritual nature, he was originally united with the Godhead, was one with it, as he had indeed two natures, a human and

Hereupon the Messiah answered before the Most High; Lord of the world!* will these pains continue for many years? whereupon the Most High said; As thou livest, for one week it is appointed for thee.† But if it should not agree with thy mind, I will destroy them (men) in this moment. Upon which the Messiah replied: Lord of the world! with joy and alacrity of soul I take it upon me, but upon that condition, that no one of Israel shall perish, and that not only the living in my day shall be saved, but they also who are buried in the earth; and not only the dead in my day shall be saved, but also those dead that are departed this life, from the first man until now. And not only these, but all such as

a divine one, but only one will. David alludes to the divine nature of the Messiah in these words; Ps. xlv. 7. "Thou lovest righteousness, and hatest iniquity, therefore, God thy God hath anointed thee with the oil of gladness above thy fellows."

* The Father, al Elion, the Most High, is also called the Lord of the world. The word Sar שר, or ruler of the world, whom the Cabbalists understand to be the efficient Spirit, through whom the Godhead governs all things, is nothing but the glorified human nature of the Messiah.

† The whole human life of our Redeemer here on earth, was, from beginning to end, a succession of all kinds of adversities and abuses. But the last and most grievous sufferings which the prophets had in view, and by which the redemption of the world was completed, began from the day of his entry into Jerusalem, and extended with increasing torments until his death upon the cross. The sufferings lasted therefore a full week, which from that reason is called the Passion week.

have been born out of time, and such also, who ought to have been created, but never were born. That I desire, and upon that condition I take upon me to suffer.

The Rabbins say, that at the time when the Son of David was come, they have brought iron beams, and have laid them on his neck, until he was bowed down by them; and he cried and wept, and his voice ascended on high, and he said: Lord of the world! how long can my strength endure, and my spirit, and my soul, and my limbs? I am also but blood and flesh. David has already lamented that state, when he said, "My strength is dried up like a potsherd." The Most High said to the Messiah; Ephraim Messiah, my righteousness! thou hast already undertaken it in the six days of creation. Let now thy sufferings be like unto mine; for since the time of Nebuchadnezzar the wicked, who destroyed my house, and burnt my courts, and when my children went among the Gentiles, I have not sat upon my throne.*

* As the human nature of the Messiah has suffered in a bodily manner for the sins of the world, the Godhead also, as the Rabbins teach, entered with the Messiah into sufferings; for God says by the Psalmist; "I will be with thee in sufferings." The Godhead indeed, does not suffer as man, physically; its sufferings are no deprivation, it suffers not on its own account, but only on account of man. The sufferings of the Godhead are sufferings of divine love, which is excited, when man, in the blindness of his depravity, destroys his own happiness, hardening himself against divine

If thou wilt not believe it, see the dew which is upon my head; as it is written in the Canticles; "His head was full of dew." Thereupon said the Messiah; Lord of the world! now I acquiesce in my sufferings, as the Lord suffereth with his servant.

Rabbi Jizelhak said: In the year when the king Messiah will appear, the kings of the Gentiles will vex one another. The king of Persia will go to war with the king of Arabia, and the king of Arabia will take counsel with the Gentiles. And then the king of Persia will return and destroy the whole world; and all the Gentiles will be seized with terror and trembling, and they will fall down upon their faces, and will cry out in their pain like a woman in travail, and Israel will be sore afraid and troubled, and they will exclaim; Where shall we fly, where shall we fly! Then he, the Messiah, will say to them; Fear not, my children, for all that I have done, I have done for your sake; be therefore without fear. The time of your redemption is come; and that will not be like the first: for at the first redemption, ye were under great sufferings, and were subject to other kings. But at

influence, and thus raises a bulwark against the operations of divine love. Then the Godhead enters into sufferings, and descends, as the Rabbins figuratively express it, from her throne of glory. While thus the Messiah in his human nature suffered physically here below, his divine nature suffered in God, in a divine manner, through love.

the last redemption you will have no sufferings, neither be subject to other kings.*

The Rabbins have said ; At the time of the arrival of the Messiah, he will stand upon the

* In one passage of the Scriptures, it is said, that at the coming of the Messiah, there shall be peace upon the whole earth, (as there in fact was universal peace at the birth of our Saviour). But here, and in many passages of the Scriptures, it is spoken of great tribulations and dreadful wars, which, in the days of the Messiah, would desolate the earth. In order to understand these and other apparent contradictions in writings concerning the person of the Messiah, the first coming of the Messiah must be well distinguished from the second. Many passages in the Scriptures and of the Rabbins, allude to the first coming, some of them to the second. The Rabbins speak, as is well known, of the Messiah Ben Joseph, and of the Messiah Ben David. Of the first, they say, that he must suffer and die for the sins of Israel ; but of the latter, it is stated, that he would restore the throne of his father David, as an everlasting priestly kingdom. But, upon closer examination it will be found, that the Messiah Ben Joseph and the Messiah Ben David are but one and the same person. For it is not subject to any doubt, that he, who has taken upon himself the sins of the world, and has voluntarily given himself a sacrifice for mankind, is alone worthy to take honour, praise, and glory. As all victory can only be obtained by sufferings, Messiah, as the prophets had foretold, must go out of Galilee, (under the twofold name of Son of Joseph which was his worldly name, and Son of David, which was his family name and his spiritual name) in order to atone for us with his blood, and at the same time to become a pattern in sufferings for all. And the painfulness of Messiah's sufferings was this, that he was not so much delivered into the hands of strangers and idolaters, but that he was despised, reviled, hated, and at last, as a transgressor crucified by his own, for whose benefit he was sent, from the hardness of their hearts, because they expected an earthly Messiah.

roof of the temple, and he will preach to Israel, and he will say ; Ye that have been oppressed, the time of your redemption is at hand ; but if ye will not believe it, see here my light, which shines over you, as it is written ; " Arise, my light, and shine ; for thy light is come, and the glory of the Lord is risen upon thee." And it is particularly to you, that it does shine, because it is said, " Darkness covereth the earth." And at that time the Most High will cause the light of the Messiah and of Israel to shine with such brightness, that all will wish to walk in the light of king Messiah and of Israel ; as it is written, " The Gentiles shall come to thy light, and kings to the brightness of thy rising." And they shall come, and shall lick the dust of the feet of king Messiah, as it is said ; They shall lick the dust of thy feet. And they will all fall down upon their face, before the Messiah and before Israel, and they will submit themselves to the Messiah and to Israel ; for it is written, Zech. viii. " In those days, it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying ; We will go with you, for we have heard that God is with you.*

* All this refers to the second coming of the Messiah in his divine glory in the last days, when the people of Israel, which since the times of the sufferings of the Messiah have been rejected and led

The Rabbins have said; The patriarchs will rise in the month of Nisan, (April) and will say to Messiah; Ephraim Messiah our righteousness,* although we are thy forefathers, thou art much better than we are: for thou hast taken upon thyself the sins of our children; and thou hast endured so many sufferings, as no one before thee has sustained, and no one after thee will sustain. Thou hast sat in the gloom of darkness, so as to see no light; thy skin clave to thy bones; thy body dried up like wood; thy eyes were dim from fasting, and thy strength dried up like a potsherd; and thou hast borne all that for the sins of our children. May it now be thy will that our children may enjoy the good things which the Lord has poured out upon Israel. For well mightest thou be displeased with them on account of the great sufferings thou hast sustained for them, and because they have put thee into the gaol. Hereupon he answered them; Forefathers! all that I have done, has been done for you and for your children, that they may enjoy the good things which the Most High has poured out upon Israel. Then said the patriarchs to him: Ephraim Messiah, our right-

eousness! mayest thou be so well satisfied, as thou hast made satisfied, by that answer, both the Most High and us.

Rabbi Simon says: At that time the Most High raised Messiah unto the heaven of heavens, and spread over him the splendour of his glory before all the nations of the world, and before the wicked Persians, and said to him; Ephraim Messiah, my righteousness! be judge over these, and behave towards them, according to thy will. For had thy love not risen to so high a degree, they would have made thee of no use for the world, (that is to say, thou wouldst not have taken these sufferings upon thee) as it is in Jer. xi. "A dear son is my Ephraim, also a lovely child, for whenever I speak of him, I remember him; my bowels still yearn over him; I will have *mercy*, *mercy* upon him." The first mercy refers to the time when he was in the gaol, when they every day shewed him their teeth, made signs with their eyes, shook their heads, and used their lips against him; as it is written, Ps. xxii. "All they that see me, laugh me to scorn; they shoot out the lip, and they shake the head."—The second mercy refers to the time when he came out of the gaol, and when not one or two kingdoms arose against him, but one hundred and forty surrounded him. But the Most High said unto him: Ephraim Messiah, my righteousness! be not afraid, for all

into great sufferings for their iniquity, will confess their errors, and will be received by the Lord as his people.

* This passage refers to the last days of the resurrection and the judgment. In the month of Nisan (April) all flesh will be raised, as in the month of Nisan he arose from the dead, who has restored to the flesh the power of life.

these will die from the breath of thy lips; as it is written, "With the breath of his lips he shall kill the wicked." And the Most High will make for the Messiah, seven tabernacles (dwelling places) of goodly stones and pearls. And from every one of these tabernacles, four rivers shall flow forth, of wine, milk, honey, and balm, all very precious. And the Most High embraceth the Messiah in the presence of all the pious, and introduceth him into the tabernacles (dwelling places) where all the pious see him. And the Most High saith to these pious; Ephraim Messiah, my righteousness, has not yet received the half of the reward for his sufferings; I have still something for him that is very precious, and never will be seen of a human eye, as it is written, "No eye has seen it, but God." At that time the Most High will call the north wind and the south wind, and will say: Purify, and make place for Ephraim Messiah, my righteousness; burn incense with all kind of spices from the garden of Eden, as it is written in the Canticles; "Awake, O north wind; and come, thou south; blow upon my garden." "Arise my light, and shine; for thy light is come." At the time when the Most High said to Zion: Arise! they said to him, Arise thou, in thy strength! upon which he said; Ye have answered well; as it is written in the 12th Psalm; "Now will I arise, saith the Lord."

REMARKS.

First Remark. From this passage, it is evident, that the suffering and reviled Messiah is one and the same person with that Messiah who will triumph over his enemies, and kill the wicked with the breath of his lips. But as the suffering Messiah, according to the unanimous testimony of the prophets, should die, and by his death atone for the sins of the world, he cannot at the same time appear as the triumphant Messiah. The expression, The Messiah is come out of his gaol, is thus to be understood in a figurative sense. It is, indeed, one and the same, to whom the *twofold mercy* is attributed; but between his sufferings and his triumph, a very long period is interposed.—First, the Messiah must suffer, and shew to his followers the way of tribulation, to make them worthy of the triumph. But that, the Jews at one time would not understand, but expected only a Messiah in worldly splendour as an earthly king. The church of the Lord and his old beloved people, have, indeed, at all times suffered persecutions. But the greatest persecutions will visit them both towards the last times, when many nations of infidels will arise against the true Messiah and his doctrine. But then the great day is near at hand, foretold by the prophets, when the Messiah will appear in his full splendour and glory, and assemble them together, who have well overcome the

trials, to govern them as their king upon the throne of David for ever.

Second Remark. The seven tabernacles or dwelling places, as well as the four precious streams, are to be taken in a spiritual sense. Their interpretation is an object of the earlier Cabbala.

I. I. H.'s ANSWER TO C. D.

To the Editors of the Jewish Expositor.

Gentlemen,

YOUR correspondent C. D. considers that I have erred in supposing that the ten horned beast, Rev. xiii. arose from the symbolical sea, A. D. 606. He says, "The ten horned beast of Daniel and St. John, as all commentators agree, inasmuch that Mr. Mede deems it tantum non articulus fidei, is the secular Roman empire; and the rise of that beast from the sea, which St. John beheld, is plainly enough the same event, as the rise of the same beast from the sea which Daniel beheld, (compare Rev. xiii. 1, with Dan. vii. 3—7,) each prophet, as far as chronology is concerned, beholding the rise of the symbolical empire, not *prospectively*, but *retrospectively*." From the manner in which C. D. has worded this sentence, it would seem that I do not agree with other commentators, who have maintained that the ten horned beast is the secular Roman empire: now the direct opposite of this is the case; I believe with all

preceding commentators, that the ten horned beast is the secular Roman empire. But, however plain it may appear to C. D. that the rise of this beast from the sea, which St. John beheld, is the same event as the rise of the same beast which Daniel beheld, I feel no hesitation in affirming, that this beast rose twice from the sea; and that the rise which St. John beheld is long posterior in point of time to that which Daniel beheld. Nor am I, as C. D. infers, in the least singular in this idea, which is maintained by some of the best modern commentators; and I believe also, by those of a more ancient date. Bishop Newton in loco says, "St. John saw this beast rising out of the sea, but the Roman empire was risen and established long before St. John's time; and, therefore, this must be the Roman empire, not in its then present, but in some future shape and form: and it arose in another shape and form; after it was broken to pieces by the incursions of the northern nations." Mr. Faber says, (5th Ed. vol. ii. p. 195.) "Now the beast erected the spiritual domination of the Pope in the year 606, by conferring upon him the prerogatives of universal episcopacy. Consequently then it was that the beast arose out of the sea, or out of the turbulent times of Gothic invasion, in his third or revived state." Mr. Cuninghame says, (2d Ed. p. 172.) "Out of this sea or abyss, the

beast rose with his ten horns crowned, when the Gothic governments assumed a settled aspect towards the end of the fifth, or the beginning of the sixth century." These three commentators, therefore, perfectly agree with myself, in supposing, that the ten horned beast arose twice from the sea, and that the ascent, which St. John beheld, took place about the time of the Gothic invasions. I do not quote the opinions of these commentators as authorities to be received in opposition to the plain meaning of the symbols, but merely to shew how little C. D. is justified in saying, that my sentiments are singular on this subject.

C. D.'s supposition, that the rise of the beast in Daniel and his rise in Rev. xiii. are one and the same event, proceeds from the following fundamental errors: I, That the ten horned beast was born at the bottom of the sea, and is a marine animal. II, That this beast had only just started into existence, when Daniel and St. John beheld him rise from the sea; and, III, That it is utterly impossible this monster should emerge from the ocean more than once during its existence.

1, Now the whole description of the beast's form, both in Daniel and St. John, and of the tyrannical power which he exercised *on the land* for a prophetic period of more than 1260 years, prove that he is not a marine, but a terrestrial animal. 2, From this it

results, that he had existed previous to the moment when he arose from the sea; and hence, 3, unless the symbols forbid, there can be nothing contrary to reason in supposing that this terrestrial animal plunged twice into the sea, and that Daniel and St. John beheld him rise out of that element at different periods.

In Rev. xviii. the describing angel says, "The beast that thou sawest, was, and is not, and yet is, and shall ascend out of the bottomless pit, and go into perdition." Whence it appears, that the rise of the beast from the bottomless pit took place long after he had been in a state of existence. The rise of the beast from the bottomless pit, is not, therefore, necessarily coeval with his birth. Hence, the rise of the beast from the sea, which St. John beheld, might take place long posterior to the time when he first appeared in the world.

Having shewn, therefore, that the beast is a land animal, that he existed before either of the prophets saw him emerge from the sea, that there is nothing irrational in supposing he rose more than once, and from the rise of the beast from the bottomless pit, (which is by the best commentators imagined to be the same as his ascent from the sea which St. John beheld) that revelation itself does not infer the rise of a beast to be necessarily coeval with his birth; we may have recourse to the symbols

to prove that the beast did actually rise twice, and that the ascent from the sea which St. John beheld, was not retrospective but prospective in the year 96.

In Daniel, (vii. 2,) the fourth beast rose from a *particular* sea, i. e. the *great* sea; and the *great* sea in the Old Testament is the Mediterranean.* The great sea is, therefore, not used by this prophet *symbolically*, but literally, and this in order to shew that the four beasts typified empires bordering on the Mediterranean. In Rev. xiii. 1. the ten horned beast did not rise from any *particular* sea, but from the sea abstractedly. Whence we may fairly infer the ascents in Daniel and St. John to be different.

Daniel (vii. 7.) declares that the fourth beast was "dreadful and terrible, and strong exceedingly, and that it had great iron teeth." He then gives an account of his actions. "It devoured, brake in pieces, and stamped the residue with the feet of it." He lastly describes it, "as diverse from the other beasts that were before it; and as having ten horns." Since in this verse he first describes the appearance of the beast, then recounts his actions, and then describes other parts of his bodily appearance, i. e. his having ten horns, we may conclude that the beast did not

possess these ten horns, when he rose from the great sea; nor, indeed, until after he had devoured and stamped the residue with his feet. Hence, the horns were future at the rise of the beast in Daniel. That this was the case appears further from the angel's explanation, ver. 24. And the ten horns *out of* this kingdom, are ten kings which shall arise. The kingdom of the beast himself out of which these ten horns or kingdoms arose, was consequently anterior in point of time to the horns themselves, i. e. to the ten kingdoms into which his kingdom was divided.

St. John, on the contrary, saw the beast rise from the sea, *having* seven heads and ten horns, and upon his horns ten crowns. He, therefore, beheld the beast rise, when the ten horns were already in existence, and possessed sovereign power. Hence the rise of the beast from the sea in Daniel is not the same as the rise of the same beast from the sea in Rev. xii. 1. and the latter which St. John beheld, is long posterior in point of time to the former.

That the rise of the beast from the sea was not retrospective, when St. John beheld the vision, may be further proved from Rev. iv. 1. St. John was not called up into heaven to behold events which had taken place above 800 years before he was born; the voice which talked with him, said, "Come up hither, and I will shew thee things which shall be *hereafter*." Every

* See Numbers xxxiv. 6. Joshua i. 4. Ib. ix. 2. Ibid. xv. 12. xv. 47. xxiii. 4. Exodus xlvii. 10, and 15.

part of the Revelations after this verse, (or at least after the opening of the prophecy with the first seal) was consequently future, when St. John beheld the vision. Hence the rise of the beast from the sea, Rev. xiii. 1. was future in the year 96.

From the above arguments it appears that the beast rose twice from the sea; once from the great sea, before, or in the time of Daniel, and once from the sea, some time after the year 96, when St. John saw the vision. There is no inconsistency, therefore in supposing that five of the heads (as declared by the angel, Rev. xvii.) had fallen previous to that rise of the beast, which was seen by St. John.

I shall now briefly state the erroneous conclusions arising from C. D.'s idea, that St. John beheld the beast rise in the time of Romulus, 800 years before he was born:—

1, A terrestrial animal may be born at the bottom of the sea, or what amounts to nearly the same thing, an animal born in the sea may live and tyrannize on the land for a period much longer than a period of 1260 prophetic days!

2, If a beast be seen rising from the sea, he has at that instant first started into existence.

3, It is impossible that a beast should bathe in the sea; and rise from its surface more than once in its life.

4, If St. John beheld the beast rise with his ten horns in the days of Romulus, the ten

kingdoms represented by these horns, existed 753 years before Christ, i. e. full 1200 years before they really did exist.

5, If the rise of the beast which St. John beheld, took place, above 800 years before the year 96, when he was favoured with the vision; then every separate prediction in the Revelations may have been seen 100 or 1000 years before St. John was born, and thus the Revelation, instead of being in the year 96, a prophecy of the future; may in that year have been a history of the past.

6, As the 42 months or 1260 years, (Rev. xiii. 5.) should be dated from the rise of the beast from the sea, which according to C. D. St. John beheld in the days of Romulus (B. C. 753,) then the 1260 years expired, A. D. 509, or 100 years before C. D. supposes they commenced.

My friend C. D. will now suspect that he is himself well versed in the figure of rhetoric, which he affirms to be common in the sister kingdom, if he has already published a system, I would address him in the language of the Roman poet,

“Incidit in scyllam cupiens vitare
Charybdin.”

C. D. says, that without a shadow of proof from holy writ, and in direct opposition to every commentator with whose writings he is acquainted, I have maintained the sea to be the sabbatical church. It is very true that I am in direct opposition to all

commentators upon this point ; but they have proposed so many different explanations of the sea, they have so often departed from their original meaning of it, and have so clearly followed their own imagination instead of any fixed and regular principles of explaining the symbols, that their authority is not to be relied on. Even Mr. Faber, who is certainly more consistent than most commentators, and whom C. D. says, I have so mercifully assailed, has given four distinct significations of the prophetic sea, (see the *Fulfilment Displayed*, p. 36.) How far C. D. may be justified in affirming, that my explanation is without the shadow of proof from holy writ, may be collected, when I state, that twelve pages as closely printed as the *Jewish Expositor*, are devoted in my last work to shew that this signification may be supported in every passage of the *Apocalypse*, wherein the sea occurs, (i. e. in eleven different chapters) that none other signification hitherto proposed, can be maintained throughout, and that every objection with which I was acquainted is satisfactorily answered.

In reply to the above twelve closely written pages upon this symbol, C. D. has produced but one solitary argument, which I had previously considered. The only sea, he says, with which St. John was acquainted, was the Mediterranean, and he concludes, that as St. John saw the vision

while in Patmos, that *this* was the sea which he beheld. He then asserts from the authority of Lord Byron, that this sea has no tides : although I had shewn from Gregory's Dictionary that it is slightly elevated. These authorities are probably both right and both wrong. The eastern end of the Mediterranean may not be affected by the tides, but not so the western ; unless C. D. is prepared to contend, that when the tide reaches the straits of Gibraltar, its waves stand up perpendicularly ; and proceed no further. Whether the Mediterranean has tides or not, is, however, nothing to the purpose. Let me seriously ask C. D. whether St. John or the Lamb was the author of this prophecy ? Does he suppose that the risen Redeemer, the second person of the divine Trinity, was ignorant that the ocean had tides ; or that God could not use this grand symbol in its most comprehensive sense, because St. John might be ignorant of its properties, and beheld, as he says, the vision on the shores of Patmos.* To what a tremendous conclusion will the hypothesis of C. D. lead ? If God could not employ the ocean as a symbol, because St. John might be ignorant that it had tides : he could not reveal the future, because St. John was ignorant

* Although St. John was favoured with the vision while he dwelt in Patmos, he was called up into heaven to behold it, *Rev. iv. 1.*

of futurity? What then becomes of the volume of prophecy? and what of the omniscient character of that glorious being who laid the foundations of the earth and established the boundaries of the ocean! Both will alike perish in the grave prepared by the hand of C. D. if God be compelled to limit his revelations to man, by the ignorance of the instrument he employs to convey them.

Since it was no particular part of the sun, moon, and stars, which St. John beheld in the Apocalypse, since the sea is plainly opposed to the earth in it, and is never particularised, one may fairly conclude, that it was no particular part of the sea, but that great collection of waters called the ocean or sea, which the apostle beheld in the vision. Indeed, if the beast arose from any particular part of the sea, it is more natural to suppose, that he arose on those European shores of the Atlantic, which formed part of his empire, than on the shores of Patmos, which formed no constituent part of his body after his ten horns had appeared, and that God, to whom all things are known, accommodated his prophecy to the Atlantic nations for whom it was chiefly designed; and to the increasing knowledge of later times, than to the ignorance of the individual through whom he delivered it to us, and to the limited knowledge of an age in which it was not designed to be understood.

C. D. asserts that the blame I have cast upon all commentators for neither laying down the strict meaning of the prophetic symbols, nor for adhering to their meaning when once laid down, seems to him by no means just. It would undoubtedly be highly unjust, had it been unsupported by substantial proofs. I have only examined three modern authors, the most celebrated in the Protestant and Roman Catholic worlds; but a reference to the *Fulfilment Displayed*, chapter iii. will shew that these three gentlemen have no other rule for interpreting the symbols than their own imaginations, and that they have frequently departed from their original explanations of them. It appears from that chapter, that the first of these gentlemen has given twenty one instead of eight explanations of eight symbols; that the second has presented us with twenty five, instead of nine significations of nine symbols; and that the last has maintained forty three, instead of twelve meanings of twelve symbols. I have, I believe, in every respect quoted the very words of these gentlemen, and referred to the pages in which their explanations occur. Thus, I have made no assertions without proof.

C. D. concludes with suggesting, that I am guilty of the same inconsistency, when I gravely prove the sea to be the symbol of the church, because the sea has tides and the church has sabbaths. I shall

really feel obliged to this gentleman to produce a single instance, wherein I have used the symbolical sea in the revelation of St. John to signify any other object than the sabbatical church. With respect to inconsistencies of a like description in the explanation of other symbols, I beg leave to remark, that in the Fulfilment Displayed, every verse of the fulfilled part of the prophecy, (comprehending by far the greater part of the Revelation) has its literal meaning in a parallel column, so that the reader may instantly perceive if a single symbol be omitted; and that seventy six symbols are numbered, and that the numbers refer to a Dictionary at the end of the volume, to which he may instantly refer, and from which he may detect the least departure from the original signification.* Supposing each of these seventy six symbols to occur upon an average thrice in the Revelation, (an

average which is certainly below the mark) that they are all explained upon a single fixed principle, that I have not in one solitary instance, departed from the original meaning, that these symbols are, in every place literalized, without introducing the slightest absurdity; and that in every instance the literal meaning has been fulfilled in due chronological order; and that by the most prominent events which have characterized the history of the Roman empire since the days of St. John; and I would ask C. D. whether such a system, so supported by the event, can be justly compared to the palaces of the Vata Morgana, lightly floating on the Neapolitan seas, and which have no solid basis whereon to rest.

But whether the system maintained in my work is such as C. D. affirms it to be, or is really that system of the prophecy designed by the Most High, I will venture to predict that whenever the principles of interpretation and the arrangement of the Fulfilment Displayed are thoroughly considered, no system will be entertained by the Christian world in which the author has no fixed rule for the explanation of the symbols, and in which he does not lay claim to attention, by manifesting his consistency in every part by a similar or superior arrangement.

I am, &c.

I. I. HOLMES.

* I subjoin the following short specimen of my mode of translating the prophecy into plain English; and of arranging the literal translation. It is part of the 12th verse of Rev. xii.

<p>"Woe to the inhabitants of the earth and of the sea; for the Devil is come down to you."</p>	<p>"Woe to the members of the state²² and church,¹⁴ for the Devil is about to attack you."²</p>
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The numbers 22 and 14, refer to the Dictionary, and the * in a note at the bottom of the page, explaining the original. This passage cannot be translated without the greatest absurdity, by adopting any of the usual meanings given to the earth and sea.

REMARKS ON ACTS VII. 59.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following remarks are offered for insertion in your valuable miscellany, by your's, respectfully,

WILLIAM JENKIN.

*Mylor, near Falmouth,
January 31, 1820.*

And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.

IT is proper to observe, that the term God, is not found in the Greek text, therefore, Jesus is the only object of prayer in this case. So that if any name were inserted in Italics, it should have stood thus: "And they stoned Stephen, calling upon Jesus, and saying, Lord Jesus receive my spirit." If any one should object, that the repeating of the name Jesus twice in so short a space would be improper, let him consider the words of the Psalmist, who said, "Then called I upon the name of the Lord; O Lord, I beseech thee deliver my soul," Psalm cxvi. 4. Here the former part of the verse describes the object, and the latter part the subject of the prayer. The first shows to whom the petition is addressed, and the second points out what is petitioned for. Here is a manifest proof that prayer is offered to Jesus Christ; and that in the most solemn circumstances in which it could be offered, viz. when a man was breathing his last. This is, properly speaking, one of the highest acts of

worship which can be offered to God, and this act of worship was offered to Jesus by one that could not be mistaken at the time:

It has been believed, that good men, when near death, have often been favoured with some peculiar manifestations and discoveries of divine things. Several have been thought to possess the gift of prophecy at that crisis, to whom it was never imparted at any former period of their lives. But if any advantage of this nature could be derived from a proximity to the land of spirits, Stephen must surely have possessed it, for he then stood upon the threshold of eternity and there was but one step between him and the mansions of the blessed. He was also privileged with a peculiar discovery of the upper world, which, in a singular manner was laid open to his view, while the light of heaven shone upon his soul. But above all, he was full of the Holy Ghost. When a man is said to be full of the Holy Ghost, it is evidently meant, that he speaks as the Spirit of God directs and influences him, Acts ii. 4. 2 Pet. i. 21. Moreover Jesus promised his disciples, that when the Spirit of truth was come, he should guide them into all truth, John xvi. 13. Now it is certain, that the Spirit of truth was come to St. Stephen, and he was full of that Spirit when he died, praying to Jesus Christ. Hence it follows, if the promise of Christ was true,

Stephen was guided into the truth, and was a true worshipper when he died. If he was a true worshipper, the object of his adoration must be the true God. But Jesus Christ was the object of his adoration, therefore Jesus Christ must be the true God.

Again, If Jesus Christ be not the true God, Stephen was an idolater, and died performing an act of false worship. If he died invoking one that was not God, and performing an act of false worship, he was never guided into the truth, although the Spirit of truth was come. If he was never guided into the truth, the promise of Christ could not have been true. As sure, therefore, as the promise of our Lord is true, so surely, Jesus Christ is the true God, and consequently, the proper object of prayer. But some persons object to this doctrine, upon philosophical principles, declaring that, in the nature of things, it cannot possibly be true, because it involves a manifest contradiction. Of this number is Dr. Priestley, who in order to manage his opposition the more effectually, goes so far as to reject, as spurious or erroneous, those parts of scripture which are unfavourable to his system. In his letters to Dr. Horsley, he says, "I have frequently avowed myself not to be a believer in the inspiration of the Evangelists and Apostles as writers," &c. And consistently with this profession, he says in his *History of Corrup-*

tion, vol. ii. p. 370. "The Apostle Paul often reasons inconclusively." After such open declarations, it would be perfectly useless to urge scripture against this opponent; the best way therefore, is, to meet his objections by reasoning from his own principles, and thereby lay open the fallacy of his arguments.

Many parts of his writings might be quoted for the purpose, of which I shall only select a few. He says, "Upon the whole, it seems to be the most agreeable to reason, though it be altogether incomprehensible by our reason, that there never was a time when this great uncaused being did not exert his perfections in giving life and happiness to his offspring."—*Institutes of Natural Religion*, 4th Edition, vol. i. p. 7.

If then, there never was a time when God did not give life and happiness to his offspring, is it not evident that he gave life and happiness to his offspring from all eternity? And if this be admitted, will it not follow that the great uncaused being must have had some offspring from all eternity? If ever there was a period when he had no offspring, there must have been a period when he did not give life and happiness to his offspring. The unavoidable consequence of this is, there must have been some offspring of God coeval with God himself. That this is the Doctor's sentiment, is very plain, for he says, "It is im-

possible that we should conceive how creation should have been coeval with its maker; and yet, if we admit that there ever was a time when nothing existed besides the divine being himself, we must suppose a whole eternity to have preceded any act of creation, an eternity in which the divine being was possessed of the power and disposition to create, and to make happy, without once exerting them; or that a reason for creating must have occurred to him after the lapse of a whole eternity, which had not occurred before, and these seem to be greater difficulties than the other."* The substance of all this is, creation had no beginning, and, *therefore, must have been from eternity.* The same sentiment is also clearly expressed in the following words. "We shall also find no difficulty in admitting that the creation, as it had no beginning, so neither has it any bounds; but that infinite space is replenished with worlds in which the power, wisdom, and goodness of God always have been, and always will be displayed." Pages 7, 8.

If then the power, wisdom, and goodness of God have always been displayed in these worlds, which replenish infinite space, it must inevitably follow that these worlds have existed from eternity; for if they had not always existed, the perfections of God could not al-

ways have been displayed in them. But can Dr. P. comprehend these things? No: he declares, "It is altogether incomprehensible by our reason. It is impossible that we should conceive how creation should have been coeval with its maker," &c. From all this the following argument may be formed. He that objects to a doctrine because it is incomprehensible by reason, and yet believes something which is altogether incomprehensible by reason, makes an unreasonable objection.

But Dr. P. objects to the divinity of Christ, &c. because it is incomprehensible by reason, and yet he believes that the great uncaused being had some offspring from eternity; although this is altogether incomprehensible by reason.—Therefore Dr. P. makes an unreasonable objection.

Perhaps it will be said, Dr. P. does not object to the divinity of Christ, &c. because it is incomprehensible by reason, but because it implies a contradiction. I answer, some things seem to imply a contradiction, which yet are so clearly proved to be true, that no reasonable man can refuse his assent to them. This is confessed by Dr. P. himself, in the following expressions:—"There seems to be no difficulty in these amazing suppositions, except what arises from the imperfection of our faculties; and if we reject these, we must of necessity adopt other suppositions, still

* The preceding part of page 7. quoted before.

more improbable, and involve ourselves in much greater difficulties. It is indeed, impossible for us to conceive, in an adequate manner, concerning any thing that is infinite, or even to express ourselves concerning them without falling into seeming absurdities.

“If we say that it is impossible that the works of God should have been from eternity, we may say the same concerning any particular thought in the divine mind, or even concerning any particular moment of time in the eternity that has preceded us, for these are all of the nature of particular events, which must have taken place at some definite time, or at some precise given distance from the present moment. But as we are sure that the divine being himself, and duration itself, must have been without beginning, notwithstanding this argument; the works of God may also have been without beginning, notwithstanding the same argument. It may make this difficulty the easier to us to consider that thinking and acting, or creating, may be the same thing with God. So little are our minds equal to the speculations, that though we all agree, that an infinite duration must have preceded the present moment, and that another infinite duration must necessarily follow it, and though the former of these is continually receiving additions, which is, in our idea, the same thing as its growing continually larger, and the latter is

constantly suffering as great diminutions, which, in our idea, is the same thing as its growing continually less; yet we are forced to acknowledge that they both ever have been, and always must be exactly equal, neither of them being at any time conceivably greater or less than the other. Nay, we cannot conceive how both these eternities, added together, can be greater than either of them separately taken.” Pages 8, 9.

Now, I ask, Are not the seeming contradictions in the Doctor's belief of eternity, as great and as many as those in our belief of a Trinity? We believe the Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal. Our opponents ask, How can one person in the triad be the Father, without being older than the Son and Spirit? We reply, Let those who put the question, explain to us the precise nature of eternity before they require us to explain the mystery of the Trinity. According to Dr. P. there is an eternity passed, which is always increasing, and an eternity to come which is always diminishing; and yet, let the augmentation of the one and the diminution of the other continue ever so long, he is forced to acknowledge that they both ever have been and always must be exactly equal. Let, therefore, any of his followers explain these things by a suitable comparison—let them produce two positive quantities

which always have been and ever must continue perfectly equal, although the one is constantly augmenting, and the other continually diminishing. Let them find two equal quantities which being added together, the sum shall not be greater than either of them separately taken. In a word, Let them show us a whole made up of two equal parts, and yet not greater than one of those parts. All this must be done in order to explain what Dr. P. has advanced concerning eternity; and until this be done, let them cease calling upon us to explain the adorable Trinity.

It is objected, that what we believe concerning the Trinity would be a manifest contradiction, if affirmed of any thing in all created nature. We reply, What Dr. P. believes concerning eternity would be a manifest contradiction if affirmed of any thing in all created nature. Therefore if he is justifiable in believing concerning eternity, what is altogether incomprehensible by reason, we are justifiable in believing concerning the Trinity what is altogether incomprehensible by reason. Should he, therefore, ask us how the Son of God can be coeval with the Father, we would ask him, how creation can be coeval with its maker. Here we meet our antagonists upon their own ground, and argue from their own principles and declarations, in order to show the unreason-

ableness of their demands, in requiring us to explain that, which, according to their own confession, is inexplicable.

That the limited powers of the human mind are insufficient to search out the perfections of God, is owned by Dr. P. in the following candid declaration. "The mind of man will never be able to contemplate the being, perfections, and providence of God, without meeting with inexplicable difficulties. We may find sufficient reason for acquiescing in the darkness which involves these great subjects, but we must never expect to see them set in a perfectly clear light. But, notwithstanding this, we may know enough of the divine being, and of his moral government, to make us much better and happier beings than we could be without such knowledge; and even the consideration of the insuperable difficulties referred to above is not without its use, as it tends to impress the mind with sentiments of reverence, humility, and submission." Preface to the Institutes of Natural Religion, pages 8 and 9.

If then the mind of man will never be able to contemplate the being, perfections, and providence of God, without meeting with inexplicable difficulties, it must be because apparent or seeming contradictions will always be found in these abstruse contemplations: for, if there were no seeming contradictions, there could be no inexplicable difficulties.

And certainly the inexplicable difficulties, or apparent contradictions, in Dr. Priestley's system, are equal in number and magnitude to those which are discovered in the doctrine of the Trinity. Is there not an apparent contradiction in the notion that creation is eternal, and coeval with its maker? Does there not appear a manifest contradiction in the idea that one eternity is always increasing, and yet is for ever equal to another eternity which is always decreasing? Does it not seem a contradiction in terms to assert that two eternities added together will not amount to more than one of them separately taken? Would any reasonable man publish such sentiments as Dr. P. has done, and yet object to the divinity of Christ because it seemed to imply a contradiction? Would any man who was consistent with himself openly declare that, in contemplating the being of God we shall always meet with inexplicable difficulties, and yet reject the doctrine of the Trinity because he meets with inexplicable difficulties in the contemplation of it? But however inconsistent and unreasonable our opponents may be, let us render to God a reasonable service. Let us patiently proceed in the path of duty, manifesting our reverence, humility, and submission, by honouring the Son even as we honour the Father: for blessed are all they that put their trust in him. Psalm ii. 12.

LETTER TO THE EDITORS.

July 3, 1820.

Gentlemen,

A WRITER in your valuable miscellany for this month, says, at page 256, that he agrees in thinking that we are now living in the days so awfully described in Luke xxi. 25 and 26, in the following words. "And there shall be signs in the sun, and in the moon, and and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

Your correspondent goes on to say that "these signs commenced in the year 1789;" which they certainly did not, otherwise than in a figurative sense.

Having been accustomed to read the whole of Luke xxi. literally, I shall consider myself much indebted to your correspondent, if he will state what scriptural authority there is, for considering this passage to be figurative. I am aware that some commentators upon prophecy restrict the passage to a figurative interpretation, but I am very anxious to ascertain whether such interpretation rests upon the authority of Scripture, or upon the mere opinions of fallible men.

It would lead to a more accurate understanding of the subject, if it could be pointed out, what verses of this chap-

ter are deemed to be figurative, and what literal, and how they are to be distinguished, the one from the other.

A THIRD ENQUIRER.*

ON THE IDENTITY OF THE OLD
AND NEW TESTAMENTS.

To the Editors of the Jewish Expositor.

Gentlemen,

It appears to me highly important to shew to the Jews what may be called the identity of the Old and New Testaments, or in other words, that the scheme of the Almighty for the government and redemption of mankind is testified in both so uniformly, and similarly, that there is nothing in the latter essential to that scheme, which is not either predicted or typified in the former. There is not even a discontinuity of inspired history. The last chapter of the last book of the Old Testament, in the last two verses, prophesies, that Elijah shall come again, and for a particular purpose. The first event recorded in the New Testament, is the annunciation to Zecharias, that his wife was to bear a son, John the Baptist, of whom our Saviour said, that he was the predicted Elijah, whom the Jews knew not.

But that event of sacred history, to which it is my immediate intention to refer as recorded in the New Testament,

but typified in the Old, is our Saviour's preparation for the opening of his heavenly mission. He was first baptized by the Baptist; and if, as I am assured, the latter part of the 11th verse of the 3d chapter of the 2d book of kings, should be rendered, "This is Elisha, the son of Shaphat, on whom water was poured by the hands of Elijah," then Elijah having been at least a type of the Baptist, this rite of sanctification to high and peculiar functions in the service of God was also thus prefigured.

This hallowing rite having been performed, that most awful and august declaration of the divinity of the Saviour took place, by which the Almighty Father audibly proclaimed him to be his beloved Son: and the Holy Spirit descended upon him visibly. The three persons of the triune God thus vouchsafing to give at one and the same time to the senses of man, the evidence of their all glorious existence, when the law of all saving mercy was about to be proclaimed, and to testify the divinity of the Saviour.

The next preparatory step was the temptation of our Saviour by the Devil; and it is to be observed, that after the expiration of the forty days of his seclusion and fasting, when Jesus Christ came out of the wilderness, he began to preach the tidings of salvation and repentance. In this the Redeemer was distinctly typified by Moses; moreover, it is indeed to be presumed, from what we find

* The letter signed AN INQUIRER in our last number, was not from our original correspondent.

in holy writ, that it is the will of the Almighty, that he to whom he hath committed the publication of a new law, shall prepare himself for this function by seclusion in solitude, and by fasting, and that during a particular period of days, forty, a mysterious number, which, whether of years or days, recurs too frequently in Scripture not to be of some peculiar import. Thus Moses, when the tables of the Ten Commandments were confided to him, fasted in solitude on mount Sinai forty days, and, as a proof that not only solitude and fasting, but that particular period of both are indispensable before such a publication, when in his breaking the tables, two other tables containing precisely the same ordinances were given to him, he was required, previous to his declaration of them, again to fast forty days and nights in solitude.

Thus too, in a matter of less importance, Elijah, before he received certain orders to be executed from the Almighty, was prepared for this office by forty days of fasting in the wilderness of mount Horeb. Of the awful and instructive scene which ensued immediately on the completion of our blessed Saviour's fast in the wilderness, I am disposed to enter into a brief consideration, because it appears to me that it is frequently misunderstood, and that in general, neither a precise import, or one worthy of such event in the life of Christ, is assigned to it. Is it not a

scheme then worthy of the wisdom of the all wise God, that his incarnate Son, after having been baptised, and proclaimed as such by his all glorious voice, and sanctified by the descent upon him of the Holy Ghost, should himself declare his divinity to the evil spirit, and subdue him under his power, as a necessary preliminary to the preaching of the Gospel of peace. By what other mode could this declaration and this subjugation be made with so much dignity and effect, as by himself? The devil, aware of the prophecies, must have known that the Saviour was to appear in the world about this time; he could not have been permitted to know the counsels of the Almighty before their effect was to be made manifest; but evidently perceiving something great and mysterious in the extraordinary being whom he approached, he sought to learn of him, whether he was the promised Messiah, by whom his kingdom was to be subverted, or not. An accurate examination of the Gospel shews that our Saviour was tempted, or rather tried, or put to the proof, on that point alone, whether or no he was the Son of God and divine, which appears distinctly by our Saviour's answers, the import of every one of which is, that he though Son of God, was himself very God. The plain meaning of his first answer is, that he needs not to turn stones into bread, because every word that proceedeth out

of the mouth of God is food for him; but if his mouth was not that of God, the reason why he refuses to convert stones into bread would not be valid. By the second answer, Satan would not be foiled or rebuked, if he, whom he had endeavoured to tempt, was not the Lord his God. By the third answer, our Saviour tells him, that instead of endeavouring to seduce him to render him worship and service, it was his duty to worship him, Jesus Christ, his Lord and his God; if this were not our Saviour's meaning, the rebuke would not be intelligible; the offence is that he had thus required worship and service, not of man, who alas, had but too often been, and is but too often his willing slave, but of him, to whom he owed the humblest obedience: and our Saviour thus declaring, that he so owed it, at once put his own power as God to the test, by banishing him from his presence, replying to a summons to vassalage and adoration, by an authoritative mandate to exile and to submission to himself, as the Being, [whom alone Satan was bound to serve, a Being, who is thus proved to be God, by the fact of the evil spirit having, when thus adjured, vanished from his presence. Now it is a consideration as remarkable as it is fearful, that this wonderful scene through which the devil was convinced of the divinity of Jesus Christ, and bowed under his heavenly power, has

failed to produce that conviction in the hearts of thousands of nominal Christians. It is indeed to be observed, that the citations from holy writ, by which our Saviour refutes the evil spirit, are all from the books of Moses, through whom the first law was proclaimed to the Israelites, himself a distinguished type of Jesus Christ, and who prophesied his coming. As Moses when he brought down the law from mount Sinai, at the end of forty days was glorified by the preternatural brightness of his countenance, so our Saviour was ministered to by angels, and returned to Galilee in the power of the Spirit, when the like period of fasting in solitude was ended. Moses each time was called up unto mount Sinai by the Lord, and our Saviour being full of the Holy Ghost, was led by the Spirit into the wilderness; and each was miraculously sustained without food, during a period of fast, under which human powers, unless supernaturally supported, must have sunk. When these great events are thus understood, do they not unfold to us the preface to the opening of the mission of Jesus Christ, the most sublime, and most worthy of Almighty wisdom and mercy, that the human intellect can comprehend?

An Israelite can, in truth, no wise understand the Old Testament rightly or fully, but by the aid of the New. For instance, why in the book of Genesis, comprising a vast

space of time, and great and manifold events in a very small compass; why even a whole chapter, containing details of heinous sin given to the history of the family of Judah; why is a whole book, of four chapters, assigned to the story of a Moabitess, Ruth? The explanation is discovered in the genealogy of our Saviour, in Matthew i. in it, but four names of women are found, and of these four, we know that one was a sinner, Tamar. We know too, that through her sin, one of the ancestors of Jesus Christ, was born of her incestuous intercourse with Judah, which is thus brought into view. We know that Ruth, the third, was by birth a Moabitess, that is, of a sinful Gentile nation. We know that Bathsheba, the fourth, was the wife, perhaps, the country-woman, of a Canaanite, and by the mention of her name, the guilt through which Solomon was born of her to David, is placed in our sight. We are thus made to recognize that our Saviour was in his human nature, of the seed of ancestors, sinful, not only by original, but committed sin, so that he, though all pure and incapable of offence, served the more fitly and justly as the victim propitiatory of *all* the sins of mankind; and of *all* mankind too, as is shewn, since by descending from Ruth, (and probably too, as descending from Bathsheba) he thus represented even the sinful Gentile nations who were proscribed by the Almighty for their enor-

mities, and delivered up to the Israelites for his vengeance. The Israelite is thus taught that not he alone, but the Gentile also is represented and redeemed by the Saviour.

Does the Jew see any thing new in the revelation to the wise men of the east, of the birth of the king of the Jews by a star? Examine first, Matthew's narrative; it shews, that prophecies existed in the east, indicating that the appearance of a certain star would denote his nativity. Of this king, the magi say to Herod, "We have seen *his* star in the east, and are come to worship him;" otherwise, how could they know what this star portended? And if the matter was known to Herod, whence his trouble, and that of all Jerusalem.—These wise men were not guided by this star in their road to Jerusalem, for when they had departed from Herod, "Lo, the star which they *saw in the east*," one, therefore, which they had not seen since then, went before them; their joy at the sight of the star testifies also, that they had been without its guidance. But they knew the babe, whom they sought to be also their king, the king of the Gentiles, as well as of the Jews, for they fell down and worshipped him, and offered him gifts, the dues of sovereigns. The whole of this transaction, therefore, is inexplicable, but in the assumption, that there were prophecies current in the east, that the appearance of a certain

star would denote the nativity of a king of the Jews, who is also to reign over the Gentiles. Bishop Horsley, in his excellent dissertation, on the prophecies respecting the Messiah existing amongst the heathen, shews that they probably issued from the mouth of Balaam in conversations with Balak, not recorded in Holy Writ, but known to the Jews of old, and referred to in Micah vi. 5. Now it is natural to conjecture, that the prophecy in question was an amplification in greater detail of the "Star out of Jacob," and "the sceptre to rise out of Israel," foretold by the Aramæan prophet in Numbers xxiv. 17.

I am, Yours, &c.

W. Y. K.

ON THE FIFTH, SIXTH, AND SEVENTH VIALS OF WRATH, WHICH ARE FORETOLD IN THE REVELATION OF ST. JOHN.

By the Author of "Letters to the Hebrew Nation."

"None of the wicked shall understand, but the wise shall understand." Daniel xii. 10.

It is said in the sixteenth chapter of the Revelation, verses ten and eleven, "And the fifth angel poured his vial upon the seat of the beast: and his kingdom was full of darkness; and they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their

sores, and repented not of their deeds." The fifth vial refers most clearly to the late Revolution in France, when the French took possession of Rome, "the seat of the beast," and humbled, but did not utterly annihilate, the Popedom. By understanding this vial, we can find out the longitude and the latitude as it were, in which we are, in regard to the completion of the prophecies.

It is said in the twelfth, thirteenth, fourteenth, fifteenth, and sixteenth verses, of this chapter in the Revelation, "And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. And he gathered them into a place called in the Hebrew tongue, Armageddon." In the time of the sixth vial, which is our present time, the Jews are not actually restored, but "the way" of their restoration is only "prepared." This is signified by

the emblem of the river Euphrates being made dry, which is in their way to Jerusalem. "The kings of the east" must refer to the Jews.* The restoration of the Jews to Jerusalem must be *prepared* by their conversion. In England, in the Russian dominions, in Denmark, in Amsterdam, Berlin, Breslau, and other parts of the Continent of Europe, as well as in America, a new and unusual inclination has been manifested for the conversion of the Jews. There have been numerous conversions, and it is probable that an immense multitude of them will soon acknowledge that Jesus Christ is the true Messiah. Some intelligent Jews suppose that "the next generation of Jews will all enter the Christian church." If we treat them with mildness, instruct their children properly, give them all the Old and New Testament not only in the Hebrew but other languages, and give them shelter from want and persecution when converted, we shall bring over millions to confess the truth. *The whole Christian world should be roused to engage in this glorious and beneficial employment.* To use a seaman's phrase, we now should "call all hands upon deck." It is during this vial that the unclean spirits come out of the mouth of the beast, to gather the kings of the earth to battle, in support of the See of Rome;

which has been wonderfully fulfilled by the indefatigable and astonishing exertions of the Jesuits and other priests in support of the papacy. The Jesuits have been called the Pope's Janizaries, and in his Bull upon their *late* restoration, he says, he hopes that none will have temerariam audacitatem, "the rash audacity," to oppose their establishment. In this manner the unclean spirits are foretold as coming "out of the mouth of the beast." During the pouring out of the sixth vial, the facts will teach us what is meant by the battle of Armageddon.

It is said in the seventeenth, eighteenth, and nineteenth verses of this chapter of the Revelation, "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings, and there was a great earthquake; such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath." If Rome is meant by great Babylon, which is generally allowed by Protestant writers, the destruction of Rome cannot be completed until the pouring out of the seventh vial. It was errone-

* Tacitus says, Ut valesceret Oriens, Profectique Judææ Rerum potirentur.

ously supposed that Napoleon Buonaparte, who by some was named the Cyrus of the nations (a term which should not be hastily used) would destroy the Popedom, and restore the Jews. It seems, however, *that the prophecy might be fulfilled*, that Buonaparte was king of Rome for a short time. The appointed title of his Son was "King of Rome." It is said of Rome in the ninth and tenth verses of the seventeenth chapter of Revelation, "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The eighth king of Rome is clearly the pope; and he is emphatically named by St. Paul, in the second Epistle to the Thessalonians, "The son of perdition."—The facts will teach us how far the destruction of Rome, which is foretold to happen during the pouring out of the seventh vial of wrath, is spiritual, and how far material. The celebrated Cardinal Bellarmine says that Antichristus Romanum delebit, "Antichrist will destroy Rome." And there is an idea very prevalent among the Jews, Cum devastabitur Roma erit Israeli Redemptio, "When Rome is destroyed, Israel will be restored." It is to be observed, that the great battle of Armageddon is in the time of the *sixth* vial, and must precede

the destruction of Rome. The union of the ten-kings in the western part of the Roman empire must also precede, if we attend to the Book of Revelation by St. John, the destruction of Rome. The Ten kings are *not yet united* against the pope. And it is the language of all the prophets that the conversion of the Jews must precede their restoration to Jerusalem, as well as of Jeremiah, who says of the Lord in the nineteenth verse of the third chapter: "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of the nations. And I said, Thou shalt call me, My Father, and shalt not turn away from me." The sacred prophecies intimate that about this time the Gentiles and the Jews are all to be converted to the Christian faith. We can prevail with them all by giving the Scriptures, and teaching the ignorant to read. The Bible is the best Missionary. The Word of the Lord, as well as the Hand of the Lord, can work wonders. The *actual* restoration of the Jews, however, cannot take place, if we attend to Scripture, until the time of the seventh vial. What is said of the great earthquake in this vial corresponds with what Daniel says of the great time of trouble at the restoration of the Jews. We should attend to the events, to facts, to make us understand the prophetical numbers.

Richmond Hill.

PLEASING EFFECTS OF TRUE
CONVERSION ON TWO RESPECT-
ABLE JEWESSES ABROAD.

THE following statement is submitted to the public, because it contains matter of high encouragement to perseverance in their endeavours to those, who feel it an especial duty to strive to bring to the foot of the cross of Christ, his brethren in the flesh.

A young Jew, of a city of ancient Poland, destined to be a Rabbi, travelled into a foreign country in search of a knowledge more satisfactory to his reason than any which the Talmud could afford him, and became a student in a protestant university on the continent. Without the guidance of a rational faith, he fell into the errors of modern philosophy, but was providentially rescued from them by an exhortation to seek the truths of the Gospel, with which a distinguished member of our Society awoke him from his illusions. His wife, the daughter of an opulent Jewish inhabitant of the town in which he was born, seeing his anxiety for a knowledge, which he pursued in vain at home, had not only consented to his leaving her in the search of it, but had furnished him money to enable him to follow it up. When he received the conviction of the truth that is in Jesus, he wrote to his wife to declare it; by a striking coincidence she and her sister experienced, though on less investigation than he

had been enabled to bestow upon the evidences of that truth, an earnest desire to embrace it, and to leave their home for that purpose, that they might meet him, and together seek salvation through the Saviour: and the letter, which they wrote to him, to declare this purpose, crossed in its way that, in which he avowed to them his of becoming a Christian. The wife, the two children, and her sister, joined him at the place of his studies, and they were all baptized together; one of the members of our Society was a Godfather; and the event has been already stated in this publication. It was expedient that the young man should come to this country, and his wife and sister, who had abandoned all the goods of this world, without stipulation, for the name of Christ, had to learn the means of procuring their daily bread under the auspices, and with the aid, of persons who took an interest in their conversion and in their welfare. Their minds were pure and kind; but they were ignorant of the commonest female work and occupation, as is commonly the case with the opulent Polish Jewesses, they had every thing to learn, except to read and write; and from entire dissuétude, they were equally inactive and inapt. Their kind friends excited them to, guided them in, and facilitated their exertions; within a few months they were enabled to live by the labour of their

hands, and actually do so: the sisters separated, no small sacrifice, that they might the more easily find the means of subsistence. The mother made a still greater in parting from her children, that their education might be carried on by those, who at first took charge of them, or by such Christians as would aid her in this work, she having her own livelihood to seek, and being conscious, that she was not qualified to give them the desirable instruction. This was the state of the case, when early last Spring a cousin of theirs, a young Rabbi, was sent to them by their father, with proffers of forgiveness, and that they should be affectionately received in his house, if they would return to the Jewish religion. The young Rabbi had frequent conversations with the sisters; they received him kindly, but with the uniform expression of their determination to remain in the faith of Christ; the married sister said that it was not in her power to return now to her father, as she could not leave the city where her children, to whom she has of course constant access, are educating as Christians. The unmarried sister said, that not having that obligation, she was ready to act under that of filial duty, and return to her aged parent, provided he gave her the solemn assurance, that he never would trouble her, or cause, or allow her to be troubled in

the faith she has embraced; that her knowledge of his integrity is a complete security, that he would observe this engagement if he contracted it. The young Rabbi finding that these single minded proselytes were not to be shaken in their purpose to abide by poverty and labour for the sake of the cross of Christ, rather than return to ease and wealth thro' apostacy, thus declared to one of his friends, "that these sisters were wholly unintelligible to him; he had known them in the preceding year dirty, listless, ignorant, and inactive, equally unqualified for, and indisposed to any exertion; he saw them now cleanly, industrious, possessed of the means of gaining their livelihood, and actually so gaining it; humble, but enlightened, and firm in the purpose they had announced to him, one of singular sacrifice and devotion to the cause they had embraced;" and he added, "that he must fly from them, lest he also should become a Christian."

It would be difficult to find more deserving objects of the aid of our Society, than the children above mentioned; and they are, though of very tender age, of the highest promise; they have now great need of such aid. It has not been thought expedient to state the names of the persons, of whom the above facts are related.

ON THE MILLENNIAL STATE.

To the Editors of the Jewish Expositor.

Gentlemen,

THAT Jesus Christ shall reign with his saints upon earth, for a thousand years before the end of the world, is a doctrine which was universally received in the church, by all the orthodox members of it, in the earliest and purest times of Christianity.

That the church of Rome should be unfriendly to this doctrine, is not much to be wondered at, she being that false prophet, which, at the termination of those thousand years, is to be cast into a lake of fire and tormented for ever. But that our own church should suffer this doctrine to fall into oblivion, or into neglect, as it manifestly has done, for nearly a century past, is not so easily to be accounted for, especially as the truth of it has never been contested by any writer of eminence belonging to her communion, that I ever met with, or can find, except the learned but eccentric Dr. Hammond, whilst it has been ably maintained, by the much more learned and judicious Mr. Joseph Mede, the excellent Bishop Newton, and others.

Nothing therefore, could be more seasonable, or more gratifying to every genuine son of our church, to every sincere Protestant, to every sincere believer in the word of

God, than the attempt made by your valuable correspondent BASILICUS, to revive this important doctrine. And that his attempt will not prove fruitless there is good reason to hope; for the distinction which he has pointed out as necessary to be observed between the senses of the words *κοσμος*, *οικουμενη*, and *αιων*, must meet the approbation of all who are conversant in the Greek language, and then his reasonings upon, and conclusions drawn from this distinction must be yielded to of course. And even those of his readers who do not understand that language, upon finding this distinction to remain uncontroverted by the learned, (and no learned man can controvert it) will naturally adopt his opinion.

I shall only add, that those who allegorize what is said in the Scriptures of the Old and New Testament concerning the millennium or reign of Christ for a thousand years upon earth, and particularly what is said in the xxth chapter of the Revelation of St. John, may with equal justice and propriety allegorize what is said in them concerning the general resurrection of the dead and final judgment, for the latter is not more plainly, clearly, and explicitly taught by them, than the former.

I am, &c.

H. B.

Macosquin, June 29, 1820.

An Irish Correspondent has sent us the following Prayer for the Jews, strongly recommending that it should be used by all the Friends of Israel, every Saturday morning.

A PRAYER,

To be used by the Friends of the People of Israel.

O GOD of Abraham, of Isaac, and of Jacob! who hast glorified thy Son Jesus, whom thou hast exalted to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins;—Hear us, we beseech thee, when we would spread before thy throne of grace the cause of outcast Israel, and pray, that unto them may be given repentance and forgiveness of sins.—Hear us, when we would plead with thee for those who are the children of the Prophets, and of the covenant which thou didst make with their fathers, saying unto Abraham, “And in thy seed shall all the kindreds of the earth be blessed;” we would pray then, that the children of Abraham may be blessed in the seed of Abraham! Lead them at length to see that Jesus of Nazareth, whom their fathers slew and hanged on a tree, is alone the Saviour of sinners; that through him is preached forgiveness of sins, and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.—And when that Moses is read, O grant that the veil may be no longer upon their hearts—but that they may turn to the Lord! May they look on him whom they have pierced! May Christ crucified be no longer unto them a stumbling-block, but may his blood shed on the cross, be upon them and upon their children, not in the awful imprecation once denounced, but flowing in a rich tide of blessing to cover and to cleanse them from all sin! Oh! pity, we pray thee, thine ancient and long afflicted people:—According to all thy righteousness, we beseech thee, let thine anger and thy fury be turned away from Jerusalem, thy holy mountain. Cause thy face to shine upon thy sanctuary, for it is desolate! O Lord, hearken and do—defer not for thy own sake, for thy city and thy people, that are called by thy name.—Oh, Lord! thou hast made Israel the channel of communication whereby we Gentiles have obtained all spiritual blessings—they have not believed,

that through their unbelief we might obtain mercy; we have forgotten this, neither have we remembered that through our mercy they shall yet also obtain mercy. Grant then, we implore thee, that we, in our turn, may become instruments of good to them, of whom is our salvation. Too long have we, whom thou, in undeserved mercy, hast made partakers of the root and fatness of the olive tree, boasted ourselves against the branch, as if we bare the root, and not the root us. Too long have we delayed asking thee to graft in again the natural branches unto their own olive tree. We humble ourselves for this with shame and confusion of face. We bless thee that any spirit of supplication is now spread abroad for Israel still beloved! Stir up more and more, we beseech thee, a spirit of prayer among thy servants. May they give thee no rest till thou make Jerusalem a praise in the whole earth. May they pray for the peace of Jerusalem! May thy servants think upon her stones, and may it pity them to see her in the dust! Hear us, O thou God, that hearest prayer always! hear us in those petitions which we offer up unto thee for Abraham's afflicted race. Hear us in these supplications, which we would present unto thee through the great High Priest of our profession, Jesus Christ; and may that High Priest, like him of old, bearing the twelve tribes upon his shoulders, plead his merits and his blood in behalf of the lost sheep of the house of Israel—bless them with all his spiritual blessings—all his unsearchable fulness.—Amen.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. HERWIG.

Esslingen, May 11, 1820.

Reverend Sir,

Dearest Friend in Jesus Christ.

WITH a cheerful heart, and glad thanksgiving to the Lord, whom we serve, I now can inform you, that our dear Goldberg family, has under the assistance of the divine Spirit, so far improved in the knowledge of Christ and his salvation, that,

as will be seen from Goldberg's, the father's, letter to the respected Committee, the day of the baptism of all the members of that family has been eventually appointed on Trinity Sunday, the twenty-eighth of this month. My respected friend at Stutgard, Dr. Flatt, Mr. Herring, and Mr. Enstin, in communion with other Christian brethren, have approved of

the public profession of faith, to be made by the candidates for baptism, and the manner in which that solemn service is to be conducted, have nominated the persons, who will attend the baptism as witnesses, and selected the Christian names which will be given to the several persons. With a view to the cordial and active share, which you, my dearest friend, and brother in the Lord, will take, as representative of the venerable Society, in the welfare and the future destination of our good Goldberg, we have thought it just to recommend to his acceptance your name and that of his earliest Christian friend Mr. Keetman in Neuwied. His Christian name will therefore be Johannan Peter, but he will retain his family name Goldberg, that it may not have an appearance, as if he would keep secret his transition by the adoption of a family name. His wife, hitherto called Sarah, will be called Maria Sarah; his first daughter, Lebijah, Louisa Dorothea; the second, Esther, Esther Catharina; the third, Bilha, Christiana Beala; and the fourth, Lea, Elizabeth Frederica. As to the state of his mind, and the disposition of the several members of his family, I refer to his own letter here inclosed, the expressions of which I declare to be a genuine picture of his sentiments and feelings. He is decidedly for the Lord; his wife no less so. His children have learnt well, have gladly

received the Christian truth, have manifested very pleasing and cordial impressions of faith and love to Jesus, and have also shewn themselves governable where admonitions were given them. We therefore have reason to rejoice at this increase of Christ, by these six relations of our Lord according to the flesh; and we would pray with Jesus, Holy Father! keep *through thy own name* them thou hast given me. Unite also your prayers with ours in behalf of these dear proselytes, that our faith in the faithfulness of the Lord, to preserve them in his love, may be more and more abundantly strengthened, by seeing our ardent wishes for them answered. Recommending myself with true respect to your excellent society.

I am, Yours, &c.

HERWIG.

To the Foreign Secretary.

LETTER FROM MR. BERNHARD GOLDBERG.

Most respected Fathers and Patrons in Jesus Christ,

Excuse me, if I once more take the liberty of addressing some lines to you, to thank you for the very affectionate letter, you have had the kindness to address to me by the Rev. Mr. Treschow. After having read it, I thanked, with a deeply afflicted heart, on my knees, my Redeemer, for the great and undeserved mercy and faithfulness he daily reveals to me by his fatherly tidings, but

especially for having inclined your hearts in my favour, so as to grant me now, and to be willing to grant me for a longer time, your protection, your benevolence, and your support. Deeply impressed by a sense of gratitude to my God and Redeemer, for the many and great blessings, he gives me to enjoy already here below, I entered into a new covenant with him. My only endeavour shall be henceforth, to be more established in faith, in love, and in hope, that I may be more than conqueror through Jesus Christ, who has drawn me to himself, by his unspeakable love. And when filled with that desire, I anticipate something of that divine power, that will not suffer me to be separated from him, neither by things present, nor by things to come, nor by height, nor by depth; nay no creature shall be able to separate me from the love of God, which is in Christ Jesus, my Lord.

With inexpressible gladness, and with cordial sympathy do I learn in how great a measure the Lord has blessed, and crowned with success, your patient zeal for promoting his kingdom among the children of Jacob. The truly wise and suitable measures you have adopted, under the influence of divine direction, to lead back the strayed sheep of the house of Israel, are exactly the right ways, which will further the object proposed. Those Jews also, who from a blind zeal and prejudice now refuse to receive

Jesus, the Saviour of the world, as their Messiah, will sooner or later listen to the sweet kindly entreating voice of the loving Saviour, who now once more invites them to himself, which will operate in them true repentance, and lead them back to their God. Yea his present friendly call to them, will strongly affect, deeply humble, and irresistably draw them to their Redeemer, and make them more desirous after help and consolation. The time is most certainly drawing near, when it will be said, Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. Isaiah lii. 9. When I sent away my last letter to you I entertained a hope of receiving the Sacrament of holy baptism already at Easter; but my spiritual-father, the venerable pastor Herwig, thought it right that I should improve still more in Christian knowledge, and to wait, until the Spirit of God himself would have established me more and made me fit for the enjoyment of the promised blessing, before I could receive that holy and comprehensive pledge. I cannot sufficiently express my gratitude to God for that proof of his love to me, that he has led me to find that valuable friend, by whom I am every day stirred up to quench the thirst of my soul in the word of life. By him I am taught to look deeper and deeper into the mystery of God in Christ;

and through his spiritual instructions a greater desire after God and Christ is excited in my soul, that I can truly say, I have an increasing sense of the change, which has taken place in me, of regeneration, justification, and sanctification. May the Lord grant that those holy affections, and desires, which now pervade my soul, may never grow cold; but may the love and mercy of God and Jesus, henceforth lead, preserve, strengthen, and establish me.

With peculiar feelings of love and gratitude to God must I tell you, how much the instruction of the Rev. Mr. Herwig, has been blessed to my dear family. The heart of my wife is now in fervent love attached to her Saviour. With disgust and shame does she now look back upon her former Jewish follies, and seeks her only comfort at the feet of her merciful Redeemer, Jesus Christ. My heart leaps for joy in the Lord that he has given to my wife such a believing heart, ready to sacrifice her own will, and to follow the will of her God only. My children also are drawn nearer and nearer to the Lord. They are led to reflect upon their natural depravity, and sinful propensities, with deep shame and repentance, and they turn in the simplicity of their hearts to Jesus, with a serious determination to live henceforth to him alone, who by his blood has purchased them for his property. May the Lord be

exalted for all his goodness and faithfulness, he bestows upon me and my house, who has redeemed our life from destruction, and crowned us with loving kindness, who has delivered us from Jewish darkness, and brought us to his saving light. Yea, honour and thanksgivings to him, to all eternity. Amen.

Now I expect to receive in a short time, if it is the will of the Lord, the holy baptism, myself and my whole house, and to pledge ourselves to faithfulness unto death. May, on the day of our baptism, which probably will be the 28th, the Holy Spirit be given to us by the triune God, as our permanent leader on our way to life, that we may live in the faith, in Jesus our Saviour, and be formed according to his word and example. Assist us, most honoured fathers and patrons! on that day with your warm intercessions, that the faithful Shepherd with whom we enter into a covenant of grace, may strengthen us, who are still very weak, that we through his strength may follow the path we now enter upon; and that we may be his own, living in his kingdom under him, and serving him in everlasting righteousness, holiness, and happiness.

Finally, I assure you, that it is my full determination, to follow the Lord with willingness of heart, wherever he will send me. You may therefore, in his name, dispose of me, as you please, and I shall always shew you unlimited obedience.

I am fully convinced, that the Lord will regulate all my circumstances in such a manner, as he will find it convenient for myself and my family : and therefore I may be assured of his assistance, even under occurring difficulties.

May I to that effect indulge in a respectful wish ? It is this ; that I may soon be informed of my destination, and the place of my future activity, and that this may be appointed, with a kind regard to my four daughters in such a manner, that I may not be destitute of the means for their education for a Christian domestic life. But if the means for the formation of my children should not be found in the places of my future residence : I would recommend to your fatherly benevolence the care for the education and instruction of my children, and I would do that the more confidentially, as you will kindly sympathize with the feelings of a parent, when necessity bids him to part with his children. I feel it deeply how great the exertions, how manifold the sacrifices are, your charity has devoted to me and my house, for the sake of the Lord and his people. Never shall I suffer my obligations to you and the Lord to be forgotten. With lively gratitude shall I avail myself of every opportunity practically to acknowledge that obligation. With these feelings of gratitude, respect, and Christian love, I have the honour of subscribing

myself, most respected fathers and patrons in Jesus Christ,

Your humble Servant,
BERNHARD GOLDBERG.
To the Committee.

LETTER FROM MR. SENATOR
VON MEYER.

Frankfort, June 6, 1820:

My very dear friend in the
Lord,

PROFESSOR MOLITOR has communicated to me your letter to him. I am extremely glad, that the last extracts, forwarded by Professor Molitor, have met with your approbation. I have read them before they went off ; as I also shall do as often as extracts are to be forwarded, and I shall not withhold from the authors such remarks, as I shall think necessary. But now I must most earnestly entreat you, to assign to Mr. Edheim some reward, as well for the last extracts, as for the former, of the Cabbala, according to the valuation of the Committee ; as that good man, being a Jewish teacher, must live by the use he can make of his time, and already has been put to expenses for Hebrew books, and for the copying of the extracts, the last amounting to eight Guilders. Professor Molitor has already informed you, that the whole will be forwarded to you in single specimens in regular succession, and that a remuneration for every single specimen may be appointed and early forwarded, according to

such a standard, as the Committee may agree upon. Excuse this request; it is so well founded, that a further explanation would fully convince you of its necessity. I have only to add, that the last specimen has been forwarded to you in consequence of the resolution of your Committee, which I had communicated to Professor Molitor. Mr. Marc continues in his useful and unostentatious activity, spreading abroad a seed, which cannot fail to bring forth fruit. Mr. Friedenberg from Berlin has lately been here. I fully approve of his intention of qualifying himself for a professorship in the oriental languages. He will want a couple of years for continuing his studies at Berlin, without losing sight however of the main object of the Society for the conversion of the Jews. *In every part an interest in the Gospel is arising in the heart of the Jews. In a short time we shall, by the grace of God, see great things.*

Yours in the Lord,
F. VON MEYER.

To the Foreign Secretary.

will be anxious to be informed of the interesting proceedings. 2,000 copies of the Reports have been printed, and, we hope, they will not be read without blessed effects. I have sent fifty copies to our dear friend Marc at Frankfort; but have thought one copy sufficient for you, as it must be translated into English, to be understood in your country. The day of the baptism was very blessed, and has left the strongest impressions upon my mind, and the mind of all them who were present. After the baptism, the godfathers, and several other friends, dined with the new baptized convert at Mr. Haas's, under a sense of divine presence. Since that time the whole Goldberg family have been in this city, and have excited new sympathetical feelings. Four or five thousand persons were present at the baptism. May the Lord give increase to the work so hopefully begun.

I am, Yours, &c.
J. J. HAERING.

To the Foreign Secretary.

LETTER FROM MR. J. J. HAERING.

Stuttgart, June 10, 1820.

Dear Friend in Christ,

I RECEIVED to day the two inclosed letters from Esslingen, and from the printing-office the report of the baptism of the Goldberg family. I hasten to forward them to you, by this day's post, as I suppose you

LETTER FROM MR. HERWIG.

Esslingen, June 9, 1820.

Reverend Sir,

Dearest Brother in Jesus Christ.

THE solemn baptismal act of the Goldberg family has now, the Lord be praised, been performed under divine blessing. Goldberg, the father, informs you in the inclosed letter, in expressions quite his own, and from the impulse of

his own heart, of the frame and the feelings of his mind, before, under, and after the holy act, the most important he ever has taken a share in, both as to the object and as to the evident marks of the presence of our divine Redeemer, and also the impressions it left in the minds of all them, who in great number and with visible sympathy were present. Blessed be the Lord for his unspeakable mercy! He has looked upon our poverty, and given blessed and encouraging success to what we have undertaken, trusting in the riches of his grace. To him, and to him alone, be all honour and glory given; Goldberg, his wife, and eldest daughter, 14 years old, will on the 11th instant, for the first time be partakers of our holy communion, which will be publicly held in the church, and for which I have given them some particular preparation. We may confidentially hope, that the whole family will continue faithful to the praise of the Lord. Both we here, and our dear brethren in Stuttgart agree in that hope. While Goldberg, the father, remains here, I shall lend him my assistance, in laying a good foundation of such acquirements as a teacher of youth ought to possess, and in shewing him the best method for communicating them to children. He expresses in his letter himself his views of enabling himself for usefulness in that way. We are now looking out for your

observations and resolutions, with respect to all that hitherto has been done here. Meanwhile I remain,

Your's respectfully,

HERWIG.

To the Foreign Secretary.

LETTER FROM MR. JOHN PÉTER GÖLDBERG, GIVING AN ACCOUNT OF HIS BAPTISM.

Esslingen, June 9, 1820.

Most respected Friend in the Lord,

FROM my letter of the 11th of May to you and the respected Committee, you will have learned that I then entertained a hope of receiving the holy baptism on Trinity Sunday. This joyful hope, the Lord in his great mercy, has been pleased to crown with a most blessed success; and I trust you will excuse me when I now take the liberty to communicate to you, with fervent thanks to him, who has done all things well, and who has led me with infinite love and mercy, my feelings on this holy, and I hope to my soul, everlastingly blessed occasion. Never have I had such a strong feeling of my sinfulness, unworthiness, and helpless state, never has my soul been more grieved on account of my sins, than in the days of my preparation for my entrance into the covenant with the Lord. With deep humility and tears I looked to my Saviour, and could not conceive, how he, the holy one, who is of purer eyes than to behold iniquity, could con-

descend to make me, a polluted sinner, a member of his body. And though I was convinced, that Jesus Christ was powerful to save to the utmost every sinner, yet my poor heart was placed between fear and hope, whether I really had found mercy before God in Christ, and ever become an heir of salvation; until in this most solemn and important hour of my life, my God gave me the assurance by his Spirit, that he does not despise the confidence of them who trust in him from all their heart, and that his Spirit is working in me also, to make me a participant in his spiritual blessings.

On the morning of my baptismal day, the Christian friends here held a meeting, to pray the Lord for his assistance and blessing upon the sacred solemnity. The meeting was numerously attended, and all the souls were warmed and deeply affected. But my own heart was filled with an uncommon lively sense of joy and gladness, that my God and Saviour, whom I so long and grossly had offended, now shewed himself so merciful to me, as to forgive at once all my sins, and to pardon my innumerable offences. My eye filled with tears looked up to heaven, and I was, as by a divine voice raised, comforted, and called to the enjoyment of celestial joy.

When I entered the church to appear in the presence of my God and Saviour, his Spirit spoke words of comfort to my

soul, and I felt something of that peace in my heart and conscience, which arises from the assurance of the forgiveness of sin, from the present enjoyment of life eternal, and a grounded hope of a blessed immortality. The excellent sermon and address of the Rev. Mr. Herwig, the devout behaviour of many thousand persons assembled, among whom the presence of the Lord was effectually perceived, and the idea that many absent friends were now praying for me, most powerfully strengthened and cheered my heart. In my whole life, I have not had an hour, in which I have experienced such a mixture of sweet sorrow and holy joy, than in that hour of my regeneration by Jesus Christ. In that sacred hour I devoted myself to my merciful Saviour as his everlasting property, and I pledged myself for the remainder of my life to his faithful service, and to renounce all that is contrary to his holy will. When, after having joyfully made the profession of my faith, the Rev. Mr. Herwig stretched out his hand over me in the name of the Lord, and baptized me, my feelings became so sanctified, that I feel not at liberty to communicate them to any human being. I have now entered into a covenant of grace with the Lord, and my mouth flows over in thanksgivings, that to me, the first of sinners, such a door has been opened, to enter through the veil. It is now my earnest desire, carefully to persevere in my baptismal co-

venant never to serve sin and the world any more, but to live to him alone, who has purchased me by his blood for his everlasting property. In none but in him I will seek my salvation, and by him alone as the only Mediator and Redeemer of man; I will come to God and be saved. My wife and my elder daughters had, when they were baptized, the same holy feelings, and have now, through the continuing activity of the Holy Spirit in their souls, the testimony of being, by the grace of Christ Jesus, converted from darkness to light, from death to life, from sin to God, having by the holy baptism received the earnest of their heavenly inheritance, and the seal of the Holy Spirit, they expect all good from God our heavenly Father; justified by faith in Jesus, they have peace with God, through our Lord Jesus Christ. May God's omnipotence and the Spirit of Christ assist them, and give them strength both to will and to do, what is well pleasing in his sight, that the good resolutions, which now bud in their soul may ripen into action. All the Christian friends in this city, and in the whole neighbourhood, sympathize in the most cordial manner with this solemn, and I trust also, blessed event; but I experienced the most distinguished love and kindness from the directors of the Stuttgart Bible and Missionary Societies,

Mess. Haering, Enstin, &c.—While I remain here, in dependence upon the will of the Lord, and of your venerable Society, it will be my endeavour, according to the advice of my dear spiritual father, the Rev. Mr. Herwig, and of the Stuttgard friends, to improve in the elementary knowledge of the German language, and in such branches of science in general, as are most requisite in well organized schools. I also shall seek opportunities to communicate these sciences to the youth, and to acquire a good method of instructing. An opportunity of that kind will perhaps be found in the Seminary for forming Schoolmasters, in which seventy or eighty pupils are prepared for the office of Schoolmasters in the kingdom of Wurtemberg. But I am very far from insisting upon a prolonged residence here, if it should be contrary to the views of the Committee. Ready to follow with unlimited resignation, every vocation as from the Lord, I would only inform you of the manner in which I wish to employ my time, until I by you shall be directed as to my future destination.

I beg to pay my humble respects to the venerable Committee, and to recommend me to their kind and paternal benevolence.

I am, &c.

JOHN PETER GOLDBERG.

To the Foreign Secretary.

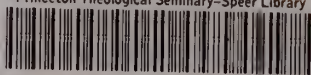
For want of room the list of Contributions, &c. is deferred to next month.

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